

King's Children.

AN EVENING WITH THE KING'S CHILDREN.

LULU BRASHEAR.

The King's Children Society of the Brethren church of Pittsburg, Pa., have changed the time of meeting from Saturday afternoon to 9:30 Sabbath morning, and the meetings proved so successful that they asked Brother Wise to give the evening service on Easter Sunday into their charge, which he kindly consented to do, and they presented the following program:

Voluntary by the Choir, Prayer by Brother Slater, A very interesting talk from Rev. D. J. Bole, who is a great favorite with the young people, Reading from a German book over 100 years old, belonging to Rev. Bole, by Miss Ostermaier which she afterward translated and read in English. Good address by Mr. Kerr, Paper by Miss Jennie Landon, also Paper by Dr. Kennedy, who is one of our most earnest workers. Hymn by congregation, Paper by Miss Lulu Brashear, Song for the boys and girls by Rev. Bole, Remarks by Rev. Wise, who presented each of the two children who had brought in the most money as an Easter offering, with a beautiful Testament and some very good advice, after which Prof. Strayer sang that good old soul-stirring hymn, the congregation joining in the chorus, "When the Roll is called up Yonder, I'll be there." We were then dismissed by the benediction and every body went home feeling that the day had been a grand success.

THE KING'S CHILDREN.

The first organization of the King's Children of the Brethren church was in Milledgeville, Carroll Co., Ill., with Miss Julia Smith, Pres., Miss Amy Hendrick, Sec., and Mrs. Laura Robinson, Treas.

In 1893 at the General Convention held in Warsaw, Ind., the Society was given National recognition. From August 1893 to August 1894 the number of organizations had reached 48 with a membership of 2600. From August 1894 to August 1895, they increased to about 100 with aggregate membership of 4500. The National Board of Directors are, J. O. Talley, Pres., Mary A. Metsger, Sec., and Emma K. Lichty, Treas.

"The object of the Society is to unite the young people of the church in good work, to increase Christian zeal, to promote spiritual and intellectual development and to organize their labor systematically for the glory of God and the welfare of

humanity." And could it have a grander object?

In the Palace of the Doges in Venice is a grand painting of a little child holding a very large cross, with those old familiar words, "A little child shall lead them." So you see the spirit of a child must eventually be the leading spirit of the world.

Did not Christ say: "Suffer the little children to come unto me?"

Take the child when its heart is pure, before it has been marred by the trammels of custom and superstition of the world and impress upon it the importance of what it owes to Christ and when it is grown it will not forget those early teachings, the recollections of which perhaps may be the cause of saving some soul from crime.

How often has the remembrance of the prayer first uttered by baby lips or the refrain from some sweet old half forgotten hymn sung perhaps by an angel mother, restrained the uplifted arm?

Then let us begin early to develop their minds. Let us make no mistake here. The musician who can give the music the world wishes to hear, must have practiced must have known the meaning of the word "development." So we must know that Christians cannot be made in a day, for there is nothing that takes so much time to develop as the unselfish Christ like character.

Our King's Children Society is peculiarly adapted for this work of development. Here the young are taught of the love and goodness of Christ, are taught to help one another, to bear patiently those little childish troubles and in so doing they are forming a character that will cling to them when they have grown into manhood and womanhood.

Then let us remember this one thing, that if we as Christian people want to win and hold this grand country of ours for Christ, we must win and hold the children, for the boys and girls of to-day are the men and women of to-morrow.

THE CHILD OF KING.

Once more, in memory, we have seen the empty grave from which our Saviour arose and heard the songs of triumph whose echoes have never ceased. This day, commemorating the resurrection, must recall to us the incident recorded in St. John, when after the resurrection, Jesus appeared to the fishermen on the shore of Galilee.

That meeting by the sea reveals to us a precious truth, it was while busy at their old tasks as fishermen that the disciples saw their Lord. It cost them, no doubt,

a struggle to return to the irksome occupation after companionship with Jesus, but they owed the duty that lay nearest them, and going back to their nets found the Master there before them.

There are moments in our life when all seems wearisome. The task you are set to do, the trust you are given to keep, or perhaps, some great joy has, for a time lifted you above the homely tasks, can you go back to them uncomplainingly? Can you go back to the drudgery and petty tasks, the little motives that make up the usual week day.

The hours you spend in office, shop, schoolroom or home may seem so full of the spirit of this world as to leave no room for any vision of the next, yet it may be that at any moment you shall behold a vision of that distant shore and Jesus watching there.

Out of the failure, griefs and losses that make this world so small there will break a form unrecognized at first, but as you work and watch you will say with that other disciple, "It is the Lord" and through the faith that trusts in and works for him, at last out of the toil, be given a vision of Jesus himself waiting on that distant shore to welcome and reward his children.

JENNIE SANDON.

THE PILGRIM

Signifies a traveler, a wanderer, one who travels on a pilgrimage, relating to pilgrims traveling, to wander to ramble. The above subject I have chosen for the few lines I shall read you.

There are many kinds of pilgrims. Among the number may be mentioned the political, religious, social and famine pilgrims, and the class or classes I shall speak of here is the political, religious and famine pilgrims.

Abraham was called of God to leave his country and kindred and journey into a land "I shall show you." And that command if obeyed, great blessings was promised, a promise that was fulfilled in Abraham's posterity.

He again became a pilgrim, but this time driven by famine into Egypt. And it is a strange coincidence that the same cause compelled Jacob to migrate into Egypt. God's people after a sojourn of 400 years became pilgrims, not only political but religious pilgrims. God's time that his people were to be held in bondage had expired, and through Moses he said to Pharaoh, "I AM have sent you," and the king after repeatedly hardening his heart, breaking his promises and suffering ten fearful plagues let them go. They passed out from beneath the yoke of bondage to be a free people with the